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WEEKLY REVIEW.

—We mentioned some time ago the discontinuance of the *Christian Intelligencer*, a monthly, published at Calcutta. Out of its ashes seems to have sprung *The Indian Christian Intelligencer*, a quarterly, issued at Lahore, conducted by members of the Church of England. There was a monthly in the south of India which has had a similar metempsychosis and appears now as a quarterly, the *Madras Ch. Missionary Record*. The first number of the *I. C. Intelligencer*, now before us, contains articles as follows: "Eastern Mysticism, by Rev. T. P. Hughes; Bishop Milman, by Rev. W. C. Bromhead; Christ the King, Rev. H. N. Weitbrecht; Kafiristan, Rev. W. Jukes; Christ in Lamentations, R. J. Welland; The Women of India, by Mrs. Robert Clark: the Israelitish Origin of the Afghans, Rev. T. P. Hughes; Literary Notes and Intelligence." The article on Mysticism treats of the tenets of the Sufis. Mr. Hughes considers the arguments used to show the Israelitish origin of the Afghans, uncertain and doubtful. "Still," he adds, "the interesting fact remains that every Afghan, from the Amir on the throne of Kabul, to the poorest tiller of the soil, believes himself to be one of the Bani-i-Israel, or Children of Israel." A very interesting fact certainly, and itself equal to many arguments. After noticing the consecration of Dr. Sargent and Dr. Caldwell as Missionary Bishops, the editor has this remark:

"Whilst gratefully acknowledging the warm interest taken by our new Metropolitan in the Lahore Bishopric Fund, we cannot help regretting that, during the present ruling of the Privy Council, he should have adopted the Eastward position while celebrating the Holy Communion on this deeply interesting and most important occasion."

—A correspondent who has seen in our columns a notice of a cure for rheumatism by blue-light baths, asks us to give some more precise information regarding this. In a window exposed to the sun, place some panes of blue glass, and submit the affected part of the body to the action of the light thus transmitted. Where the disease has been of long standing it is said that convalescence is slow. The *Providence Press* gives an account of a case of sciatica of eleven years' standing, cured within a week; but it remained to be seen whether the pains would return or not:

"A physican thus details his method of arraaging the window for the treatment of his invalid wife. He introduced an equal number of panes of clear and blue glass into the sash, and then his wife exposed to the action of the associated lights those portions of her persons where she had neuralgia. In three minutes the pains were greatly subdued, and in ten minutes almost entirely ceased for the time being, whether in the head, feet, or spine. With each application of the sun and blue-light bath, relief was immediately given."

Our readers will understand that we are not recommending this, for we know nothing about it. We simply report what we see in respectable American papers. We know that some of the most wonderful chemical powers in nature are present in the sun's rays.

—It is matter of thankfulness that the Chinese Government have at length, by a formal decree, recognized the rights of all Chinese subjects who embrace Christianity, to protection. The Imperial decree to this effect was issued February 1st. Though in the large towns where Europeans are found in considerable numbers, converts to Christianity have generally been untroubled by the state, yet in the more inland towns and in rural districts they have frequently been molested, if not by the state, with its connivance.

—The statement that the Ritualists are to withdraw from the establishment, immediately, before the end of next month, indeed, is almost too good to be true. We say so, because we believe their presence in the established church, compromises many others and secures for them a recognition not otherwise obtainable.

—Christians of the different evangelical bodies in Bombay have this week united in the proclamation of the Gospel in the English, Marathi and Guzarati languages. With much joy and thankfulness we make the announcement that these united services have been happily inaugurated. On Monday evening there was a Union Prayer Meeting, the spirit and tone of which were highly encouraging. There was a grand meeting on Tuesday, in the open air, immediately in front of the Queen's Statue. About 50 chairs were placed in front of the railing, occupied chiefly by ladies of the choir and others, and there were 100 or more Christians of both sexes and different nationalities, of different churches and representing all classes, gathered together to show their interest in the proclamation of the Gospel. There was a large audience of Natives, numbering generally about 500 or 600, who listened with great decorum to the addresses made. General Gell presided, Dr. Partridge guided the singing, a selection of about 50 hymns from the Sacred Songs and Solos having been printed for these services. A number of favourite hymns were sung; several Marathi hymns were sung to native tunes. The audience were addressed by Rev. Ramkrishna E. Moduk, of Ahmednuggur, in Marathi, Rev. Dhunji Nowroji, in Guzarati, and Rev J. V. S. Taylor in Guzarati. The addresses were very appropriate and earnest, and were listened to with evident interest.—On Wednesday, the 5 o'clock meeting was held in the Framjee Cowasjee Hall. Special pains had been taken to advertise these services by placards and in various ways, and a number of gentlemen stood in the neighbourhood of the Hall to notify the passers-by and invite them in. A large audience consisting chiefly of Hindoos and Parsees gathered in the hall, both on Wednesday and Thursday. They were addressed in English by Rev. Mr. Mackichan, and in Marathi and Guzarati by the speakers mentioned above. Marathi hymns in native measures were sung by an excellent choir, led by Mr. Krishnarao Sangale. At the 8 o'clock services, the large hall has been nearly full every evening, the majority of the audience being Europeans. The services have been interesting and impressive. Miss Mallock of the Zenana Mission kindly presided at the harmonium, and above fifty ladies and gentlemen connected with the different churches, formed a choir for the occasion, and sang remarkably well, considering the few opportunities for united practice, they had had. The speakers on Wednesday were the Rev. Mr. Boyd and Captain Oldham. The former read some verses of Heb. xi, and spoke on the subject of faith, and the latter made the story of the woman of Samaria the basis of his remarks. On Thursday, Rev. Mr. Row spoke on the words "The wages of sin is death," and was followed by Dr. Partridge on the words, "The gift of God is eternal life, through Christ Jesus our Lord." Prayer was offered on Wednesday by Mr. Boyd and Mr. Bowen, and on Thursday by Mr. Blake and Mr. Taylor. There was no formal after-meeting, but Christian friends entered into conversation with those who remained behind. We should mention that the room was very tastefully adorned by large texts in white-and-red cloth, with letters a foot long, stretching around the room. Yesterday, the 5 o'clock meeting was held in the open-air on the Esplanade; the 8 o'clock meeting in the hall; speakers at the latter, Rev. Mr. Weatherhead and Rev. E. S. Hume.

—Surprise has been expressed at the refusal of the Esplanade Fee Fund Committee to grant the accommodation which was asked for on the Esplanade, in connection with these services. They refused point-blank to allow the erection of a temporary structure (*pendal* or *mundwa*). In Madras, the permission to put up such a structure for evangelistic meetings, on a conspicuous part of the Esplanade, was readily granted, and it was allowed to remain for months together. The identical piece of ground which was asked for on the Bombay Esplanade, is given every year to the Parsees for a festival of theirs, and is then covered with booths and shops. At the time of the cocoanut festival, a large part of the Esplanade is occupied with whirligigs and structures of various kinds. But when a Committee representing the Church of England, the Church of Scotland, the Free Church, the Baptist, Congregational and Methodist Churches, asked for permission to put up a framework of bamboo, matting and cloth, for a fortnight's occupation, they were refused. Afterwards, a request was made for permission to place a platform on the Esplanade, for the use of the singers and speakers at the open-air meeting, *and this, too, was refused.* If the petitioners had had to do with the Government or with the Municipality, we do not suppose their request would have been refused. The Esplanade Fee Fund Committee is composed, we believe, of four European gentlemen, among whom the guiding spirit is believed to be Colonel Fuller. The only reason we have heard assigned for the refusal, is the apprehension of fire; but we cannot believe that this reason has the slightest weight, as the spot is quite isolated and is every year occupied by very combustible structures. On the Esplanade, near the Market, is a temporary erection used as a theatre, in the vicinity of a crowded bazaar.

—The January number of the *Vedarthayatna*, brings the Rigveda-Sanhita down as far as the 48th hymn.

—We are favored with the Report of the American Mission among the Marathis, for 1876. This Report shows a good measure of progress, especially in rural districts and at Ahmednuggur itself. The membership of the 23 churches has risen from 865 to 983, an increase of 118, or about 14 per cent. There is much that is interesting in this Report, which we hope to notice at greater length.

—The united services will be continued next week. The Framjee Cowasjee Hall is not available on Tuesday.

—"The Nineteenth Century" is the title given to the new monthly, to which some of the writers of the *Contemporary Review* have committed themselves. The literary crew of the new barque, to use Tennyson's figure in his prefatory lines, are composed of believers and not-yet-believers; these

last are "sworn to seek if any golden harbour be for men, in seas of Death and sunless gulfs of Doubt." They are heartily welcome to seek, but we do not see that they who have only got so far as that, are competent to be guides. They are nineteen centuries behind time, in our opinion. There is a compass that would be very helpful to this strangely assorted crew. In "sunless gulfs" there will of course be no opportunity of taking observations.

—The mortality in Bombay is still on the increase. The deaths last week numbered 765. There have been cases of a very malignant fever. One young man, the chief stay of his father's family, was cut down very quickly; we were with him in a meeting on Thursday evening, and he died on Friday night. There is too much reason to believe that in many parts of the Presidency, the death-rate is greatly above the average. We hear that there is great distress and suffering at Sholapore.

—Letters on the subject that has been lately discussed in our columns, are pouring in upon us. We incline to think the *pros* and *cons* have been sufficiently stated.

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APOSTOLIC WARNINGS.

Some persons seem to have the idea that the condemnation pronounced in the epistles of the N. T. on certain courses of conduct, implies that the things condemned were to some extent practiced by the members of those churches. That for instance, the command 'Lie not one to another' implies that the Christians of Colosse were accustomed to lie to one another; the command not to walk as other Gentiles walk, implied that the Ephesian Christians walked as other Gentiles did. This, we think, is an error. A little reflection will show how necessary it was that all prohibitions and requirements in the church of Christ, should have a divine sanction. Every day, we may suppose, somebody was converted, and brought out from the surrounding heathenism into the church of Christ; and some occasionally were brought in who were not converted. It was important that all such should have it clearly stated to them what the service of Christ required them to shun and to do. Some might be offended at the mere thought of their being tempted to steal, to lie, or commit adultery; but the laws of God are framed to meet all exigencies, and it will not do to take it for granted that Satan will never tempt men to flagrant transgression. Men are preserved from certain disreputable courses by the disrepute attached to them. This propriety of theirs is simply a homage paid to Society, and it is a great mistake for them to look upon it as a homage paid to God. It is important that those laws which have been declared to us in the name of Society, should now come to us in the name of God, and that our obedience should be of the nature of a homage paid to Him. We have had, even in our own day, examples of bodies of Christians professing to be singularly devout and enlightened, opening their doors to monstrous immorality, through a perversion of the doctrine of Christian liberty. And we may well believe that there would have been much more of this, if the laws of Christ had not been so bluntly and unmistakeably expressed. We find in the epistles instructions that cover the whole range of evil, from the first imagination of it all the way to its most repulsive development. Paul looked upon the church of Christ as islanded in the midst of an ocean of iniquity, always hemming it in and battling with it; or rather like a little force surrounded by a mighty and inveterate enemy. There was one in the midst of the little flock, mightier than all; but his aid was only secured by continuous loyalty and faith. As soon as there should begin to be a failure in this loyalty, the surrounding host would take heart and urge the assault with great fierceness. Paul's prophetic eye saw in the future a great apostasy, and would guard every possible entrance against the irruption of evil. The epistles of James, Peter and Jude show that the Prince of this world was already beginning to learn the lesson that he would succeed more by internal unfaithfulness than by persecutions from without. These and the seven epistles of the risen Saviour, in Revelation, intimate the possibility of a resurrection of the worst characters of the Old Testament in the church of the new dispensation,—Cain, Korah, Balaam, Jezebel. *Corruptio optimi pessima*; the best becomes the worst when corrupted. The church of Christ cannot afford to shut her eyes to possibilities of evil; her safety is in distinctly recognizing them and guarding against them. Suppose the case of a man who has laboriously and painfully climbed almost to the summit of a lofty ice-clad mountain, when, by a careless misstep, he slips and is carried down the whole way to the bottom, mangled and insensible. After long suffering he recovers his strength and re-attempts the ascent. Surely, he will not forget the carelessness which cost him such a terrible reverse. The question is, Has the history of the Church of Christ been written in vain? Is it in vain that the dark ages unfold their melancholy annals? Be not high-minded, but fear, was the admonition addressed to the primitive church, and the same admonition sounds in our ears. As the apostolic church was repeatedly and earnestly exhorted to remember the fate of the Israelites, so gloriously delivered from Egypt, who ingloriously gave their carcasses to the sands of the desert and entered not the promised land (save only Joshua and Caleb), so it will be profitable for us to remember what became of the churches planted by Paul, Peter and the other apostles, and guard carefully against these insensible deflections from the truth which proved so ruinous to the apostolic church.

KEPT THROUGH FAITH. IV.

With all respect for our correspondent H. we do not think that he adduces any arguments in favour of his position, the inapplicability of which to the point in question we have not already shown. Some of our friends have a feeling of impatience towards anything that does not favour their view, that hinders them from really grasping what is said. Perhaps they will be surprised to hear the writer of this say that for thirty years and more he has not known at any moment what it is to doubt his final salvation. He is thoroughly persuaded of the unchanging love of Christ, and of his all-sufficient grace; he does not apprehend that tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword will separate him from the love of Christ. But he certainly would not have this persuasion, if he believed that a time might come when the love of Christ would cease to be precious to him. Christ is his life; union with Christ is salvation; an essential element in this union is faith; no faith, no Christ, is a truth written on every page of God's word; for faith is just the heart's grasp of Christ. Salvation is not a material state, but a spiritual state; it is a trusting attitude of the heart towards Christ; trust not merely that after death we shall go to paradise, but that he now is our Helper and our guide.

H. seems to think that the parables in Luke xv. show that even though the Christian wander away into all ungodliness, he is still the child of God, still a member of the Shepherd's flock. But we are quite sure that if he will carefully read the chapter from the beginning, he will see that the Saviour is speaking with reference to the conversion of sinners. The Pharisees and scribes murmured against our Lord because he received sinners; for all the publicans and sinners drew near to hear him. Now these publicans and sinners were not persons who had previously been the disciples of Christ, and had fallen into sin after having professed their faith in him. Nothing of the kind. They were the waifs and reprobates of society; the out-and-out ungodly; and the hypocrites were annoyed because Christ interested himself in such vile people. But if they were not disciples of Christ who had fallen from their stedfastness, then the use made by our correspondent of these parables is altogether unwarranted. They were spoken in justification of our Lord's reception of sinners. There is joy in heaven over one sinner that repenteth. All men have departed from the living God; but he has no pleasure in the death of the wicked; if an earthly parent will receive a prodigal child, and rejoice greatly in his return, shall God be reproached for offering salvation to sinners? Says Peter to the churches in Galatia, Cappadocia, Asia and Bithynia, "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

There are two ways in which Scripture represents the beginning of the filial relation between God and believers. The act of God that constitutes them sons and daughters, is described as an act of generation. Except a man be born again, he cannot see the kingdom of God. Born again, by the word of God which liveth and abideth forever. Of his own will begat he us with the word of truth. Every one that loveth is born of God. But, secondly, this same act whereby we are made children of God, is described as an act of adoption. Adoption is an act whereby one who is not a child is constituted a child. The one who adopts agrees to stand in the relation of father to the adopted one, and the latter engages to be a true child to the adopting father. There are then these two ways of looking at the same thing; the two terms are convertible; and we may not connect any idea with the one, that cannot be connected with the other. This figure of adoption is employed thrice in Romans, once in Galatians, and once in Ephesians. We quote one passage:

"As many as are led by the Spirit of God, they are the the sons of God. For ye have not received the spirit of bondage again, to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ."

Our adoption is here essentially connected with the Spirit of adoption, the filial spirit, the guidance of the Spirit.

Our correspondent will kindly take notice that the unchangeableness of God demands that whatever is a condition, a *sine qua non*, without which no one can enter into this relation of sonship, the same must be a condition without which this relation cannot be sustained. If it be absolutely necessary that a man have faith in order that he enter into this relation; it is impossible that this relation can be *sustained* without faith; otherwise there would be an end of God's unchangeableness. All the promises are made to one that does believe, not to one that has believed.

The following passage is often misunderstood:

"If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful: he cannot deny himself."

Some have the idea that the last of these four statements assures the *unbelieving Christian*, that Jesus will not foresake him. The meaning is very different. The first two statements show what there is to encourage those who are true to the Lord. The last two point out the awful consequences of unfaithfulness; "if we deny him, believe not, he will deny us, he will not deny himself, he must be faithful to his own word which pronounces condemnation on one that believeth not. The words: "If we deny him, he also will deny us;" cover the whole ground taken up by us.

It would indeed, as our correspondent says, be a dreadful thing to suppose that God would begin a good work in any man and not complete it, if non-completion implied any change in God. But in the case supposed, there is no such change. When God consented that the Israelites should be his people and He their God, it was an essential condition that they should have faith in him and

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not turn to idols. When they made a golden calf, God was immediately minded to cast them off. He afterwards did reject them, because of their unbelief. He undertook to keep them in the possession of Canaan, and so long as they continued faithful to Him, none of their enemies could prevail over them; but when they fell into idolatry and other forms of unbelief, they were cast out. "How often would I have gathered thee, but ye would not." "Oh that my people had hearkened to my commandments, then had their peace been as a river, and their righteousness as the waves of the sea."

THOUGHTS ON THE GOSPEL OF JOHN.

The wind bloweth. iii. 8.

The word for 'wind' in Greek is identically the same as the word for 'spirit.' A person translating would be naturally led to use the same word: "That which is born of the Spirit is spirit; the spirit bloweth where it listeth; so is every one that is born of the Spirit." And indeed our own word 'spirit' has a similar origin, being from Spiro, I breathe. There is something very suggestive in the fact that the word which denotes our atmosphere is used to designate the divine Spirit. We do not see the atmosphere, yet it is omnipresent; it is not apprehensible by our senses, yet in it we live and move and have our being; without it, all sentient creatures on the face of the earth would be inanimate corpses. It visits our lungs moment by moment, imparting to the blood some elements that are vitally necessary. Without it our very blood would carry death instead of life through all its channels. It is free to all; is common to all as the sunlight that falls upon the globe; is available for the peasant as for the king; for the low-caste man as for the Brahmin. What a significant type of the Spirit, so freely offered to all! It visits our lungs, but before we yield it again to the outer world, we make it the vehicle of language, and our thoughts, feelings, desires, will, intelligence are conveyed by it to other intelligences. It is the medium of communication between man and man. When by the operation of the Spirit of God a man is brought into harmony with God, he is also brought into harmony with the children of God, and we have fellowship and fellowly communications one with another. 'There is no speech nor language' apart from the atmosphere. Men know not the atmosphere, except by faith; men will speak to you of the nitrogen, the oxygen, the carbon, the triad composing the atmosphere, yet will confess to you that they never saw a particle of either of these things. What amazing folly it would be for a man to say, I do not believe in these gases for I never saw them, and will sleep with a wet cloth over my mouth, to show my disbelief. It is nevertheless true that men do not believe in the Spirit, for a similar reason. "The world cannot receive him, for it knoweth him not; but ye know him, for he shall be in you." The Spirit of God is universal with men, and ready to convey or sustain life everywhere for those who feel their need of his aid. Faith is like the the act of respiration. The fact that I exist is evidence of the existence of the atmosphere; and the fact that I have spiritual life is evidence of the existence of the divine Spirit. On the Day of Pentecost Peter said to the Jews: "He hath set forth this which ye do see and hear." But how could they see and hear the Spirit? It was the Spirit's effects that they witnessed. When the air is in motion, all the leaves of the trees begin to bear witness of the fact, to the eye and to the ear; and when the motion is extreme, vehement, all nature testifies to it. The boldness, the devotion, the purity, the love, the manifold power with which the disciples spoke on the Day of Pentecost proclaimed the presence of One mightier and wiser than they all. Thus men were made acquainted with the fact that Christ had ascended on high, leading captivity captive. Every one born of the Spirit is a witness of the Spirit; in fact the Spirit witnesses through him.

Earthly things. (12)

Things that are matters of experience here below. If you do not understand how God's Spirit can change the heart and dwell in the heart and communicate the mind of God by human lips, how vain for you to look for disclosures of things that pertain to the life to come. This folly is common among men. Overleaping all that teaching that is preliminary, they get angry because the things of the future are not unveiled to them. But these future things cannot properly be understood, without careful mastery of the lessons that come first.

The Son of Man who is in heaven. (13)

Even while he is upon the earth in his body, he is in heaven. God is manifest in him, and, in an important sense, heaven is manifest in him. He that dwelleth in love, dwelleth in God and God in him.

A SURPRISING GIFT.

THE Gospel is self-evidencing, *if rightly apprehended.* The generality of skeptics have occupied themselves very little with the evidences of Christianity; they have met with skeptical suggestions, and entertained them without any enquiry as to the way in which they are combated. There are those, however, who have read or heard some statements of Christian evidence, without being convinced. We allow even that there may be sincere seekers who have not found satisfactory evidence of the truth of the Gospel. The difficulty in their case is that they have not a right conception of the Gospel. They are accustomed to regard it as a scheme of obligation, instead of a scheme of succour. It is far more difficult for us to receive a system involving weighty obligation, than to receive one that comes to lighten our burdens and confer benedictions. Take the case of a man who has injured his leg: one physician assures him that he will recover from the injury without an operation; another insists that amputation is necessary: there is a much greater readiness to believe the assurance of the first, than to credit that of the other; and evidence presented by the first will come with much more power. Now, nothing is more common than for men to conceive of the Gospel as something that comes to surcharge them with obligation, to strip them of what they value, to cut them off from what they are eagerly seeking. The word Gospel means glad tidings, but to them it is sad tidings. They regard it very much as one who lately comes into an estate or is expecting to get one, will regard the visit of a person who professes to have found a will of the late owner, leaving the property to another. Now, the command to preach the Gospel to every creature, is a command to preach glad tidings to every creature; and they who regard it as sad tidings have a wrong idea of it altogether, and there is a predisposition on their part to resist it, as there would be a disposition to resist demands for the payment of an unremembered debt. But apart from this predisposition, is the fact that the Gospel is self-evidencing only as it is rightly apprehended. Skeptics are, as it were, standing *behind* a piece of Gobelin tapestry, and instead of a beautiful picture in embroidery, they see only a meaningless and unsightly tissue. The Gospel is the announcement of *a gift* from God to man, and in order that a man may know that it is from God, it is necessary that he should see it to be a gift indeed, and not merely a burden or a peril under the disguise of a gift. But this last is just the way in which it is commonly regarded, and this being the case, there is nothing at all surprising in the fact that men should fail to see the evidence of its heavenly origin. The idea that it is not really what it professes to be, is fatal to the proofs submitted, no matter how strong these may seem to those who have a right conception of the Gospel.

The Lord Jesus says to men: "Come unto me all ye that labour and are heavy laden, and I will give you rest." He is here offering something, and that which he offers is of real value. He adds, "Take my yoke upon you and learn of me." Now this may seem like the imposition of a burden; but in reality it is the substitution of a light burden for a heavy one: "My yoke is easy and my burden is light." When Moses offered himself to the Israelites in Egypt, as one whom God had commissioned to bring them out of bondage, they thought at first that it was a question of their own power as against the power of Pharaoh, and shrank from the difficulties and dangers which they thought would attend the effort to deliver them. But when they saw the power of God so triumphantly displayed, they saw that their emancipation was indeed a gift, and not an achievement.

The Lord Jesus, at Sychar, found himself in company with a woman who was living in sin. Now, how will the Gospel come to this woman? Will it come in the form of reproof? Will it be necessary to overwhelm her first with the conviction of sin? To show her all the scandal of her life? This may well be regarded as a test case. If there are glad tidings for such a one, then there are for all. At once, our Lord speaks to her about the gift of God. "If thou hadst known who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." The Gospel came to her in the form of a gift from God, the gift of a satisfaction that she had never found in sin. It does not seem that it was necessary to stipulate with her that she should give up sin; a mere demand of this kind would have appeared like asking a child to break an adamantine chain. Th living water offered her was the favor of God e she had but to open her heart to this, and a power never before known would be hers—a power before which the adamantine chain would be a wisp of straw. The satisfaction offered to her, once experienced, would disabuse her mind for ever of the idea that sin could satisfy—would show her that sin had been all along her curse.

The writer of this was taken with a very severe illness, the first year of his residence in India, and it was not expected that he would ever recover. The missionary life upon which he had entered, seemed to him so disheartening, the difficulties so formidable, the trials so severe, that he was exceedingly glad to have the Gordian knot thus severed. But when, in answer to prayer, his life was given back to him, and strength began again to take the place of physical weakness, these difficulties ceased to seem invincible, and he again realized that He who was with him was mightier than all who could come against him. So the balm of Gilead, brought by the Gospel to the sinner, has a more than magic effect in strengthening him to burst the bonds of sin, and in making that agreeable which was formerly repulsive.

Note the conversion of Paul. What is the language used by him whom Saul of Tarsus had been so bitterly persecuting in his people? Is it the language of reproach? Does the Gospel come to him with a heavy burden? The light that shone round about him was the light of love. Notice the sublime magnanimity of our Saviour's address:

"I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness; delivering thee from the people and from the Gentiles to whom I now send thee." Acts xxvi. 15-17.

Amity, love, confidence, all are revealed at once in the words of Jesus. The Gospel comes to him as the gift of divine love. We would have the skeptic look at the Gospel from this point of view; look at it as the announcement of a gift unspeakable, the offer of a glorious inheritance, the crowning of highest aspirations. Before it demands anything, it gives the power and the disposition to obey. The blind man made to see by Jesus, when asked to believe on the Son of God, said, Who is he, Lord, that I might believe on him? He was ready to obey, as soon as the word of instruction should come. The man whose hand was withered was bidden to stretch it out, but the command sounded first in his ear as a promise of the power needed. You have been looking for evidences of

Christianity, friend; look now, instead, at the Gospel, as the glad tidings of divine friendship freely proffered you, and see if a divine glory does not beam upon you from it.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I must say that it is a dreadful idea to suppose it possible that God would begin a good work in any man and not complete it. One of ourselves would not attempt an undertaking if he knew beforehand that he could not possibly finish it. Are we to ascribe less wisdom to Him who is infinite in wisdom? Let us to the Word: "Being confident of this very thing that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil: i. 6. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 38, 39. Surely this proves that a man in Christ cannot be separated from Him. If the contrary were true, and if it depended upon ourselves and our walk, no one could be saved. We owe all to God. If I have faith in His beloved Son, and am one of His sheep, He gave me the faith, brought me into the fold, and keeps me there. He is too good a Shepherd to lose me. Should I leave the ninety and nine, He goes after me and brings me back. If I am His child, He brought me into that relationship himself—"born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13). If I leave my Father's house, I must become acquainted with famines and husks, afflictions, until I am obliged to return to Him who loves me, and who honors me more than him who never wandered. When I was a long way off He ran to meet me, and before I had time to utter a word of an excuse or a confession He is down upon my neck, kissing me. Luke xv. Having the nature of the Second Adam, the Lord from heaven, Christians should not sin, "but the flesh lusteth against the spirit, and the spirit against the flesh." Gal. v. 17. "If we say that we have no sin, the truth is not in us." But "if any man sin we have an Advocate with the Father, Jesus Christ the Righteous, who is the propitiation for our sin, and not for ours only, but also for the whole world." "How oft shall my brother sin against me and I forgive him—till seven times? I say not unto thee until seven times, but until seventy times seven." He will carry them in His arms, will nurse, and feed and punish them if necessary, but oh! let no one say what our Beloved One does not say himself, that any of His shall perish or be plucked out of His hand; once in Christ they are His for ever and ever. The Christian may, alas! be drawn away by his own lusts, and enticed, but he is drawn back again by the Spirit of God, and repents in dust and ashes. When the Prodigal was amongst the husks and the swine, and wasting his money in riotous living, he was still a son. Your child can never cease to be your child. His relationship to you does not depend upon his conduct or walk, and once a man is born again, his relationship to his Heavenly Father cannot be broken. The man in Christ is a member of Christ, a part of Him. How can you sever the member? It is impossible. A Christian man may be cut off from this world for his sins, but he cannot be separated from Christ.

Satan will suggest, "You have done so and so. It cannot be possible for a child of God to act thus. You cannot now go to God." The Spirit of God says "Go down on your knees, your Father is infinite in His love and mercy. There is no Father loves his children as He does; go to Him and trust Him, and do not believe Satan." When we were dead in sins, He gave His beloved Son for us; now that we are his children, will He be less gracious, will he not freely with Him give us all things? I would say to my beloved brethren, in conclusion, "Abhor that which is evil," but if you fall, do not imagine that you are out of Christ; no matter what depths you have descended to, go and confess your sins under the shelter of the blood, which is infinite in its efficacy to wash out all sin. Should you have tumbles and falls, get up and try again. *God's love for you never changes;* you will soon by God's grace learn to walk steadily. A fall makes a man more careful. There is nothing like experience. Battle on, never give in, when you think you are weakest and perfectly helpless against evil, then you are strongest, if you only look up. Do not fall if you can, but falling and rising, press on; you are getting nearer and nearer to the possession of your "inheritance, which is incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God."

Could you, Dear Sir, find room for this? Yours truly,

H.

NOTICE.

A JOINT communion of Native Christians will be held on Sabbath, the 8th inst., in the Khetwadi Mission Church, at 4 p. m. All Christians are invited.

Epitome of News.

SATURDAY, MARCH 31.

—The opening of the Kohat Pass is a complete fact. Mr. Lepel Griffin, who arrived at Lahore on Tuesday, was the first to ride through it. The final arrangements for the submission were made on Saturday morning, when Sir Henry Davies received the submission of the Afridis, Hassan Khels, Uttman Khels, Akhowals and Pass Afridis. The conditions insisted upon and accepted were—the restoration of all plundered property, a fine of Rs. 3,000, the road over the Kotal to be made, and made *under British superintendence*. The importance of this last concession is everything.

—Deaths in Bombay last week, 711.

—Mr James Bradshaw, in the *Manchester Guardian*: "I believe that Lord Salisbury is anxious to introduce the Factory Act in Bombay; but the commission instituted a little over two years ago has defeated, for the present, his Lordship's benevolent intention. Against the conclusion of this Commission, that there is no necessity for interference with the age of children employed and the hours worked by women and children, I, for one, emphatically protest. It is a common thing for little children of about six or seven years to have to walk two miles to the mill before six in the morning, and the same distance back in the evening; and I have it from Lancashire mill managers in native mills in Bombay, who are not responsible for employing these children, that they frequently faint in the afternoon from exhaustion. I have watched them turning out of the mills in Bombay in the evening, and many of these children, instead of having the healthy bronze colour which is the natural complexion of Hindoo children, are of a sickly yellow hue."

—*Bombay Gazette*; London: "As respects the Eastern cables, I believe the proposal to lay an extension or branch from Aden by Mauritius to the Cape of Good Hope, will be brought forward here very soon; it has been only postponed until the completion of the duplicate Red Sea and Bombay cable; of which we have just been informed."

—Same: "A telegram from London on Wednesday last announced the death of Field Marshal Sir J. F. Fitzgerald, G. C. B., who has died at the extraordinary age of ninety-two. He was born in the year 1785, and was appointed an ensign in 1793, and a captain in 1794. In 1801, when sixteen years of age, he joined his regiment, the 46th Foot, and was promoted to major in 1803. In 1805 he married. He commanded a light battalion and brigade in the Peninsula Campaign, and received the gold cross for Salamanca, Vittoria, and the Pyrenees. In 1819 he was gazetted brevet colonel. He was for some time on the staff of the Bombay army, and left India in 1841. In 1850 he was appointed colonel of the 18th Royal Irish. In 1852 he entered the House of Commons as member for Clare, and retained his seat until 1857. He was grandfather of Sir William Arbuthnot (of Messrs. Arbuthnot & Co., Madras), as his younger daughter married in 1828 the late Sir Robert Keith Arbuthnot, Sir William's father. A brother of Sir Robert's married a daughter of another field marshal, viz., Viscount Gough."

—"Colonel Evezard has been appointed cantonment magistrate at Deesa, and Captain Britten has been appointed cantonment magistrate at Poona in place of Colonel Evezard."

—"Relief works were commenced yesterday in aid of the destitute immigrants who have been huddled together on Nowrojee Hill and adjacent spots in Bombay occupied by the poorer class of natives. Six huge temporary sheds, forming two rows, are being constructed, of wooden poles and bamboo rafters, the walls and the roofing being covered with bamboo and date-leaf matting, each measuring 250 feet by 15 feet, with another long shed, constructed for cooking purposes, running between the whole length of the two rows of sheds, and thirty feet apart from the sheds on either side."

500 persons took up their abode there before night.

MONDAY, APRIL 2.

—The *Madras Times* has this year twice published the text of the Madras Government's despatches to the Secretary of State, which the Government are prohibited from communicating to the press. A hundred rupees reward has been offered for the detection of the person "by whom or through whose instrumentality or assistance" one of the despatches was communicated.

—*Statesman*: "A correspondent describes a singular and startling ordeal through which the 5 o'clock up loop mail of the 24th instant passed unharmed. As the train approached the bridge on the curve near Sahibgunge, the driver observed a fire, as he thought, near the line—a not uncommon occurrence, especially at this season. But on approaching nearer he was horror-struck to see that the bridge itself was in flames! He immediately shut off and reversed steam, and applied the brake, at the same time whistling to the guard. Finding it impossible to pull up, the driver jumped off as the train entered on the burning bridge. Happily for the passengers the train passed over the bridge clear of the flames, although they were the height of the carriages. The European fireman jumped off the engine before the driver, some distance from the bridge, and was picked up insensible. Some 300 to 400 yards intervened between the bridge and the spot where it could first be seen, 'and yet,' says our informant, 'the driver was unable to pull up. The brake power was totally useless in the emergency. Had the train had a continuous brake it might have been stopped before it reached the bridge.' The above, we venture to say, is one of the most miraculous escapes on record—a whole train passing over a burning bridge, and not one of the passengers injured! A large portion of the wooden sleepers were, we are told, on fire, and parts of the iron work are described as having been 'almost red hot.'"

—Mrs. Sale, in relating her experience of zenana mission work to a number of influential ladies and gentlemen assembled in the Mission House, Castle-street, Holborn, said: "The young men are desirous of having their wives educated, and fathers gladly pay for the education of their daughters—such is the change sweeping over that remarkable land! Everywhere men and women are dissatisfied with their gods, and in many houses the whole of the inmates are Christians at heart, and are only kept from openly professing Christ by the dread of the persecution which would fall to their lot. The leaven is at work, and the Bible is being read in homes which, a few years ago, were the abode of ignorance, and quite inaccessible." There are 14 European and 27 native teachers in connection with the Baptist Zenana Mission, and the number of zenanas visited is 400.

—*Indian Chr. Herald*: Lieutenant Cameron has mentioned a practice in one part of Africa on the death of a chief, that bears some resemblance to Indian *suttee*. "The first proceeding is to divert the course of a stream, and in its bed to dig an enormous pit, the bottom of which is then covered with living women. At one end a woman is placed on her hands and knees, and upon her back the dead chief, covered with his beads and other treasures, is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled on them, and all the women are buried alive, with the exception of the second wife. To her the custom is more merciful than to her companions, and grants her the privilege of being killed before the grave is filled in." A number of male slaves are then slain, and the river is allowed to resume its course.

—*Lucknow Witness*; Washington: "The Washington Monument, when completed, will be one of the chief features of the city. It has remained a long time unfinished through lack of funds, but now that Congress has assumed the task in behalf of the nation, it will be speedily pushed forward. The design is to have a grand circular, colonnaded building two hundred and fifty feet in diameter and one hundred feet high, from which will spring into the air five hundred feet further an obelisk shaft."

TUESDAY, APRIL 3.

—*Indian Mirror*: "If our countrymen wish to acquire manhood, nobility, and courage; if they want to cultivate the sciences and arts in their perfection, and acquire those graces of style which are foreign to our toil; if they seek to acquire strength and nerve, unity of purpose and strength of resolve, a

broad heart and an undaunted spirit; if they want to be treated on equal terms by Europeans, let them go to England. Do they think that by remaining in India they could command a tithe of the respect which a liberal education and a residence in England naturally would entitle them to?"

—*Statesman*: "A moulvie who was living with a zemindar named Chowdry Abdool Karim, in the jurisdiction of Thanna Ramos, Sub-division of Cox's Bazaar, dreamt that he was dead, and that another moulvie was performing his funeral obsequies. Being a keen sportsman, the moulvie was organizing a shooting excursion next morning, but before setting out he happened to relate the dream he had overnight, to a pupil of his, who was going with him. The pupil dissuaded him from carrying out his intention, and the moulvie sat down to read his Koran. While thus engaged, he heard some deer making a noise in the distance. This was too much for our sportsman, so taking his guns and the pupil aforesaid, he sallied forth. Not being able, however, to come up with the deer, the moulvie laid down on the ground and desired his companion to beat up the coverts. The young man proceeded on this errand, and when far off, fancying that he espied a deer, he fired at the object, but, *horribile dictu*, to his great dismay, he discovered that he had killed his tutor, who was lying on the ground under a coverlet of coloured cloth!"

—The Madras Government have appointed one who has been dead seven years, a fellow of the Madras University.

Wednesday, April 4.

—Three inches of rain fell at Bangalore on Sunday last.

—It is stated that Mr. W. R. Robinson, the Chief Engineer of the Madras Railway Company, estimates that the introduction of the block system on the whole of the Madras Railway Company's line will cost Rs. 96,000, that is for plant, telegraph wires, &c., while the Traffic Manager's estimate for the additional traffic staff to work the system, we learn, aggregates about Rs. 50,000 per annum.

—The Marquis de Compiegne has died from the wound received in a duel which he fought on the 22nd February with a German commercial clerk. The latter had placed his arm round the waist of a lady whom the Marquis had escorted to a masked ball given at the Opera-house of Cairo.

—730 had been received into the Relief Camp on the Flats, up to yesterday. *Times of India*: "The extreme disinclination shown by the poor to avail themselves of the relief will hardly be credited. Though dying from want and disease in loathsome and overcrowded dens, many of these people have to be absolutely forced to remove into the camp, and when there, are constantly asking to be allowed to go away. Only a very few—barely a dozen—have been permitted to go, and these were men who could really work. At the present time there is not one man fit to be moved out, whatever false ideas they might entertain about being able to beg or work their way back to their villages. The antipathy they have against seeking food and shelter in the camp is sufficiently shown by the fact that they even endeavour to hide themselves from the observation of the police, who are compelled often to enforce their charitable efforts to take them from their dens of filth and fever, somewhat vigorously."

—The *Darjeeling News* is "sorry to hear that a European gentleman named Richardson, has got into very serious trouble in Cooch Behar. It appears that Mr. Richardson had an altercation on the road with a native, and, doubtless after a great provocation, struck the man on the face. Two days after, the native died, it is said, of tetanus, or lockjaw, and Mr. Richardson is to be tried on the capital charge."

We should have thought it was the native that had got into trouble.

—*Times of India*; Jubbulpore: "That notorious murderer, Kadir Bhai Borah, who committed some eighteen murders (mostly by poisoning) in various parts of India, has at last eluded the hangman by putting an end to himself. He had been tried and condemned to death in the court of the Commissioner, Jubbulpore Division, for the murder he had committed at Nursingpore, and was to have been hanged on a certain date this month, but one morning, a couple of days before the date fixed for his suspension, he was found dead in his cell, and a *post mortem* disclosed the fact that he had taken a large quantity of opium: he had broken his fetters and handcuffs and had dislodged a bar of the grated window, and had evidently made an ineffectual effort to escape, and failing this, he had swallowed the opium, which he had kept by him as a *dernier ressort*. But the question now is, how came he by the opium while confined in a solitary cell of the jail?"

—From the Viceroy in Council, Calcutta, to the Secretary of State for India, London, March 30:

No despatch this week, owing to press of legislative business. Temple has spent ten days in Bombay, Deccan, and telegraphs thus:—'Have visited parts of Sholapur, Kaladgi, Amednagar, Poona districts with local officers. Have inspected 35,000 relief labourers, person by person, and 6,000 children, besides 4,000 villagers not on relief. In these districts the labourers are doing well on present rate of wage; care is taken to restrict relief to the really necessitous; charitable relief organisation good for most part, but village inspection needs completeness, especially Kaladgi. Cannot hear of any present case of starvation in these districts.'

—*N. Y. Evangelist*; Chicago: "One very interesting feature of the great revival has not, so far as I know, received any notice at all. Most of 'the re-constructed men,' as Mr. Sawyer, temperance worker, calls the converted inebriates, have testified not only to their deliverance from the appetite for liquor, but also from the appetite for tobacco. The twin monsters—*par ignobile fratrum*—have been slain together by the sword of the Spirit. Such testimony has not been without a salutary effect upon many who, abstaining from liquor, have been intemperate in the use of tobacco. The conscience of the Church has received new enlightenment in regard to this useless and expensive, if not evil and hurtful, habit. One of our excellent ministers, who had used the weed from early childhood, and whose appetite for it had naturally become somewhat imperious, asked the Lord to deliver him from it, and his prayer was heard. A week ago, in a prayer-meeting, I heard an old man who had been in bondage to this habit for more than half a century, gratefully testify to the power of God in breaking his fetters. These are but samples of a reformation which is believed to be quite extensive. It is not strange that with increasing godliness should come increasing cleanliness. It is strange that the latter does not universally follow from the former. Many Christians (?) in these hard times are too poor to pay pew rent. The reason is that they pay from fifty to three hundred dollars a year for tobacco. If half the money that is expended by our Church members in this indulgence, were paid into the alarmingly depleted treasury of foreign missions, the Board would be more overwhelmed with funds, than they are now for want of them. I heard of a dear brother who recently preached a noble sermon on "Consecration." Effective as it was, how much more effective it would have been if he had made the peroration to consist in a simple declaration that he was resolved to be free henceforth from this indulgence. When Sir Francis Drake returned to England from his victorious expedition to the West Indies, he brought back with him a conqueror mightier far than himself. It was tobacco. Comparatively little used then, its use in three hundred years has grown to be enormous and well nigh universal. How can its use be justified on the principles of self-denial and of treating the body as the temple of the Holy Ghost—principles which Christ taught? And is not a revival which destroys this appetite very clearly authenticated as a genuine work of God?

—*Advance*: "This is the sixth week of the meetings in Boston. The interest is manifestly deepening. Mr. Moody's sermons are reported in the papers of that city no less fully than in other cities where the evangelists have labored. Rev. E. E. Hale, Unitarian, has surprised many of his admirers by his professed utter lack of sympathy with the movement. Mr. Savage's public caricatures and denunciations of Mr. Moody's preaching surprise only those who have not happened to observe the unhappy tendency of his mind of late. Rev. Joseph Cook is in fullest accord with the work. The Friday noon temperance meetings are already beginning to repeat the gracious wonders of Christ's redeeming love in saving the lost, however deeply sunk in vice. Great numbers are thronging to the city from the surrounding cities and villages, and even more distant parts of New England. Pastors, churches, Sunday schools, throughout all that region, are feeling the inspiration of a new spiritual courage. Nor is this limited to any particular denomination. Multitudes, multitudes in the valley of decision, and now the day of grace—why should not the great question be answered promptly, eagerly; why not urged upon others hopefully?"

—Same: "Rutherford B. Hayes is to be our next President. The long agony is over. The Electoral Commission has answered the great question referred to it. This decision stands, unless both houses of Congress agree in rejecting it; which certainly will not be the case. Many have believed, and will still believe, that Louisiana was counted for Hayes Wheeler by fraud: but that there was a system process of intimidation and other improper means influencing votes, in portions of that State, admits of no doubt. And according to the express law that State when evidences are shown of attempt interfere with the free exercise of the ballot, it made the duty of the Returning Board to throw the vote of such parishes or voting precincts. A whether or not the Returing Board used its dis tion in this matter with impartial justice, will c tinue to be looked upon differently by different dividuals. The Commission, with eminent polit wisdom, as it seems to us, did not presume to stitute itself a court of inquiry to settle that matt We do not hesitate to say that we are profound rejoiced at the result. Personally, Mr. Hayes is a together worthy of the exalted position to which l is called in the providence of God. During all th scorching heat of the late campaign, the tongue c slander did not find even a decent pretext for s much as lying about him."

Thursday, April 3.

—The returns of the tonnage passing through th Suez Canal during 1876 show that England keeps its lead, while the trade of other nations with the East is on the whole decreasing. The tonnage of merchant ships of all nations using the Canal last year was 1,986,698, against 1,908,970 in 1875. Of the 1,986,698 tons, 1,510,198 belonged to British ships, leaving only 476,500 to be credited to the mercantile marine of every other country.

—A fever patient in the Goculdas Tejpal Hospital, jumped out of the window and was killed.

—*Times of India*: "We much regret to announce the death of our oldest merchant, Mr. A. C. Gumpert. He left Bombay some months ago to reside in his native land, but died in Vienna, after a painful illness, on the 15th of March. He was well known in Bombay for a great number of years as a merchant, as Austrian consul and agent for the Austrian Lloyds, as chairman of the Chamber of Commerce, and as member of the Bench of Justices. He took a leading part in all the interests of the community, with whom he was deservedly popular."

—Same; London: "The Ritualists have, it is said, announced their intention formally to secede from the Church of England on the 29th of May. They will have an archbishop and two bishops, and Mr. Tooth is to be one of the latter, but on whom the dignity of archbishop is to be conferred, I have not heard."

—Letters from Zanzibar of the 6th ult. report all quiet there. Trade is on the increase since the abolition of the slave trade. In one article alone—namely, india-rubber—no less than £120,000 worth has been collected in one year. This is quite a new source of industry, the success of which is mainly due to the efforts of Dr. Kirk, our consul-general. A reported increase of the slave traffic at Kilwa led to an investigation, which resulted in the summary removal and disgrace of the Governor, who was found to be implicated in the traffic himself, and conniving at it in others. The Sayyid appears to have acted with great promptness in the case. His Highness, it appears, retains many of the ideas and usages which he brought home from his visit to England, breakfasting and dining in European style, and seems bent on introducing civilization within his dominions.

—The *Pekin Gazette* of the 1st February contains an Imperial decree, the first of the kind ever issued, enjoining religious toleration, with special reference to Christian proselytism, upon the provincial governments throughout the empire. It is attributed to the influence of Li Hung Chang, the negotiator of the first Chefoo treaty, and is said to be owing to the Margary affair. It is the spontaneous recognition by the Chinese Government of the rights of native Christians.

—The mortality from the famine in Shantung, one of the three afflicted provinces of the empire, is described as simply frightful; it has amounted already in many villages to one-third of the population.

—A book that is called "Tales on the Fasts," is thus noticed in the *Pall Mall Gazette*: These tales are too significant to pass unnoticed. In themselves they are too contemptible to deserve attention, but as examples of the reading which is now far and wide before young people. The writer belongs to large class of authors, of which Miss Yonge acknowledged head, who, directly or indirectly, that life is in itself undesirable, that the be that can happen to a pious child is an e and that the only guide in life is the Chu call it, meaning thereby a clique of narrow-minded priests. The lesson they teach is not conduct or

but superstition—that "narrowness of soul canness of thought in religion," as we find it d in Bishop Burnet. It is the more dangerous erstition, as it is not the hard dreary superstiof the Calvinists, but a sentimental superstition takes as its allies painting, architecture, and ic, and that falls in well with the curious mediæ revival in art and poetry that is a mark of the sent day. *The harm that these books are doing, it ld be hard to estimate.* They give an utterly false w of life, and by stimulating the sentimental part a child's nature, dwarf the reason.

—*Overland Mail*, March 16: The appointments to Cabinet made by President Hayes have been alst unanimously confirmed by the Senate.

Sir Bartle Frere left England on March 9 for the ape, to take up his appointment as governor of at colony.

Amongst the deaths recorded this week are:—The Hon. Wm. J. Coventry; Col. Tudor Lavie, Madras Art., Retd.; Col. W. Grant, late Bengal Army; Major G. J. Smart; Mr. W. H. S. Clarke, late 7th Madras Cav.; and Mr. H. A. C. Plowden, late capt. B.S.C.

The cattle plague discoveries are causing the greatest anxiety and a determination to stamp it out at all cost.

The Public Worship Act, if the *Whitehall Review* may be believed, is likely to produce what it calls "a new religious communion." New archbishops and bishops are to be consecrated and begin their labours in High Church interests in July next. To prevent any interference with existing jurisdictions, these high dignitaries of the new communion are to be, or have already been, consecrated on the high seas. The new church is to be acceptable to both the Latin and Greek Churches; its creeds—the Apostles', the Athanasian, and the Nicene; its formularies, very expressive, ancient, and elaborate. Such is the report.

London is gratified at the capture, conviction, and sentence of a number of members of "the Long Firm." It is to be feared that some of the associates of this iniquitous fraternity may have yet escaped, and will endeavour to carry on the business. Their system has been to act as "reference" to one another; to open business transactions fairly, and in a little time to get a supply of goods of value, and then disappear. Cohen, a highly respectable East-end gentleman, has happily been convicted as receiver.

Mr. Stanley—whatever be the means he employs—is accomplishing his purpose. After finishing with the Nyanzas, he has been very busy mapping and exploring Tanganyika. In August Mr. Stanley writes from Ujiji that he was going to Nyangwa, where Cameron turned south. Cameron did not fight his way, as Stanley appears prepared to do; so, possibly, the latter may go further.

From Mr. Gladstone's "Lessons in Massacre": "The lesson which the Turkish Government has conveyed to its Mahomedan subjects by its conduct since last May in the matter of the Bulgarian rising, cannot be more pithily or more accurately expressed than in the three short English words, "Do it again." My charge is, that this lesson was conveyed, and not only conveyed, but intended to be conveyed; that it was as plain as if it had been set forth expressly in a firman of the Sultan, or a fetwa of the Sheik ool Islam. All the acts and all the non-acts of the Turkish Government stand forth to view in a dark and fatal consistency. It matters not who was sultan or who was vizier. Rushdi was as Mahmoud, and Midhat was as Rushdi, and Edhem thus far is as Midhat. The acts of the Porte, through nine long months, demonstrate a deliberate intention and a coherent plan. That purpose has been to cover up iniquity; to baffle inquiry; to reward prominence in crime; to punish or discourage humanity among its own agents; to prolong the reign of terror; to impress with a steady coherency upon the minds of its Mahomedan subjects this but too intelligible lesson for the next similar occasion—*do it again.*

A panic occurred on March 8 in the Roman Catholic Church of St. Francis Xavier, in West Sixteenth Street, in New York. Six persons were trampled to death in the rush made by the congregation to escape from the building.

Friday, April 6.

—*Times of India*: "In all the towns of the Deccan, considerable numbers are subsisting upon charity. The emaciated condition of a large proportion of them, especially of the children, shows that many of them are undergoing, as might indeed be expected from the circumstances, the extremity of suffering. Mortality amongst them is an unknown quantity. Even if there be death registers in these mofussil towns, as the Government does not publish the death rates, so we can only infer from what we have been lately witnessing in Bombay, what must be taking place daily in the Deccan towns.

—The str. Gwalior, with the English mails, left Aden for Bombay, Wednesday, 6 p. m.

—*Madras Times*: "The thin end of the wedge of disestablishment, in the shape of partial disendowment, has been inserted in the non-military episcopal churches of this Presidency. Nothing at all terrible has resulted from what has been done. The heavens haven't fallen, because the burden of keeping in proper repair, lighting, &c., of these churches is no longer to be undertaken by public funds, but all repairs are to be carried out from the free-will offerings of the people attending each edifice. If we are not much mistaken, the clergy in charge of those churches will find the act of the authorities a great gain to them. Their people will be educated into the practice of 'giving' (and a good deal of training is required), and when the time comes (it can't be far off) that the salaries of the clergymen as well as the incidental expenses of the churches are no longer paid by the State, in the abundant offerings which will be made, better support will be provided."

—A farewell entertainment to Mr. H. M. Birdwood, C. S., was given on Monday last, at Broach, by the gentry of that place, European and native.

—Deaths last week, 765.

Selections.

TRANSLATIONS OF RECENT CHINESE ANTI-OPIUM TRACTS.

BY THE REV. THOMAS GUNN SELBY.

(*Concluded from our last.*)

A Revelation vouchsafed by T'in Ma Kwan, forbidding the Use of Opium.

Man's life is nourished by the uncorrupted breath of nature: he ought, therefore, to give back uncorrupted breath to nature. The filial and fraternal virtues, sincerity, politeness, modesty, are requirements of terrible strictness that are implanted in men's bodies; they are responsibilities of the utmost weight that are imposed upon men's persons. To lose the fulness of these virtues is a thing that nature will not tolerate in us, and that will exclude us from the brotherhood of saints and sages; terrible disabilities indeed! This is true of the opium fascination in a much more intense degree. From the beginning wine, women, and luxury have wrought most formidable havoc and disaster, but now, the opium evil outstrips them all. It is patent every day that when men enter upon the use of this poison, the five relationships of life are impaired, and the virtues enumerated above entirely disappear. The statesman does not know he has a sovereign: he accounts the opium lamp his only sovereign. The son is scarcely conscious that he has a father: the opium pipe is his only father. The brother is not alive to the fact that he has brothers: the opium needle (the piece of wire with which the smoker manipulates the drug), is his only brother. The husband does not recognize the existence of his wife: the drug itself is his only wife. The friend is oblivious of the existence of his friend: the opium couch is his only friend. The smokers are only sensible to the knick-knacks used in their vice: they are not sensible to the five relationships in society. To puff the drug is the only thing that concerns them: they never feel that life is a tangible reality. They turn day into night, reversing the order of nature, and passing the hours of light in a state of stupor like sick men nearing their end. And night they pass in a stream-like mutter of conversation, like unhappy and forsaken ghosts proclaiming their wrongs. Day by day, gaily painted doorways are becoming scenes of famine, and white shining mansions are pepetually sending out into the world their troops of beggars, and all as the result of this habit. At times the evil is such that the wife is driven into prostitution and the sons instructed to become robbers. And thus modesty is lost, property at a discount, sincerity destroyed, and the filial and fraternal virtues become rare. Alas, alas! Such are the baneful and disastrous influences of opium. Of what stuff is the heart of you lower creatures upon earth made that all this is not patent? I vouchsafe this revelation, exhorting all alike to sweep away at once this opium demon, to break for ever the fatal spell, and with arrow-like swiftness of purpose snap asunder the habit, and so conserve the relationships upon which society is founded. Thus doing, father and son, husband and wife, will rejoice together. Is it not a beautiful thing to order aright the matters of our heaven-founded relationships?

A Revelation of the Retribution that will follow Opium Smoking, communicated by the Shing Wong Divinity ruling the province of Sz-chuen.

How appalling are the deceptions and allurements into which men fall! Opium is a poison of extreme and incomparable virulence: if it is eaten by mistake it destroys life: can it then be inhaled habitually and work no injury to the person and family? Prodigals, libertines, the demented and the violently wicked, covet its flavours because, say they, it yields pleasure to the passions, and dissipates sickness, and thus others copy the unnatural vice, and follow in the ruts prepared for them till the calamities of opium are kindled on every side. I am constantly saying that the literati, poets, and scholars, those versed in the writings of the sages, and those who are the hope of their villages, are the most deplorable of all, and have no light responsibility to sustain. After opium is once partaken of, the position of the scholar goes, the cultured classes become openly thievish, polished men of letters demoralized, colleges are brought to complete ruin and desolation, and all because of these smokers. Since such is the case, is it permissible for literary men to smoke the opium? And in the case of peasants and labourers there is a constant return of the times when the fields need attention. Livelihood is dependent upon ploughing and planting, and apart from toil there cannot be food and clothes wherewith to prolong life. When opium is once inhaled, the seasons of husbandry slip by and its occupations are pushed aside; taxes are owing to those in authority, and one's own family plunged into embarrassments. Since such is the case, can peasants and labourers smoke opium with impunity? And when we come to artisans and traders, they have each their respective methods of livelihood, the one subsisting by his manual skill, and the other by the profit upon his goods. You must, therefore, be industrious and economical, and tender your property with care. When opium is once used, handwork will lack its delicacy, and the morning and evening meals will be stinted; there will not be undivided attention to business, and there will be large deficiencies in the profits, and beggary and theft will be the lamentable results. Can artisans and traders smoke opium with impunity then?

Alas, alas! What does not man suffer by opium? It is his murderer. It is his murderer, and yet man everywhere loves and desires and inhales it. This is indeed to receive the poison draught, and not to discern the poisoner who administers it. Therefore mothers and fathers are choking with their complaints, wives and children are impoverished, tenderest friends loathe and hate each other, the frame is emaciated and there is the distressful visage of a wailing and a hungry ghost. The body is like a skeleton, the demeanour that of a beggar, and half the ghosts of those who have been cut off in early life are of your making. Interruption of the family line and impoverishment of posterity are for the most part your work. When the judgment reaches this point, is not the case pitiable? And do you not know that there is something more? that the supernatural laws are still in force, and that the purgatorial penalties will by and by appear, such as gashing the hearts and scorching the flesh of those who have contaminated the bodies received from their parents, and the sword-trees and spiked beds to destroy those who have been rebellious and unfilial? O the agony! I deeply lament over you smokers of opium who carry with you this great guilt. Because I give you this earnest declaration and lay the thing down clearly and unmistakingly, you men of the character I am addressing must right speedily dissipate the fascination, escape out of the perilous rapids, sweep away the opium devil, put an end to all the facilities for the habit, correct sin and move towards virtue, and bend the utmost of your strength to these tasks. Do not, because of the opium guilt, become the prey of the bitter seas, and treasure up for yourself everlasting suffering.—(*Friend of China.*)

REMARKS UPON BISHOP FRASER'S ADDRESS ON THEATRES.

BY COLONEL ONSLOW, OF PLYMOUTH.

What an opportunity the Bishop of Manchester missed when he addressed an audience almost entirely composed of people connected with the theatre! How far better, how far more honouring to his Master, would it have been, had he preached the everlasting gospel to poor perishing sinners, instead of merely denouncing scanty skirts in dancing women. I know, if Paul had gone into the Ephesian theatre, it would not have been to have advised the manager to lengthen the skirts of his actresses, or to have told him that if that were done his friends Gaius, Aristarchus, and himself would view the perform-

ance, and that then no one could say the theatre of Ephesus was "a wrong place." I believe this would have been his theme, as it was at Antioch, "Be it known unto you, therefore, men and brethren, that through this Man (Christ) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

The bishop has brought forward Mr. Macready's name: we have a good hope for believing that Mr. Macready did rejoice in God his Saviour, but it was after he left the stage that he was converted; we know that Sheridan Knowles, intimately connected with the drama, could say, "By the grace of God, I am what I am"; we know that his life was hid with Christ in God, and that his death was precious in the sight of the Lord; but his conversion took place long after he gave up all connexion with the stage, and when God laid him low on a bed of sickness. We have now several evangelists preaching Christ and Him crucified, that were once on the stage, but all have left that profession. I find in these days men preaching the gospel from all grades. In the House of Lords, the House of Commons, the army, the navy, and mercantile life, some can be found that are not ashamed of the gospel of Christ, and preach it in public; but though I may be accused of want of charity, I fearlessly challenge any one to point a single individual in the whole world that is engaged in acting or dancing on the stage, and that ever publicly preaches the gospel of the Lord Jesus Christ.

I would like to say a word on another remark of the bishop's. He is reported to have said he thought "no one ever left a theatre where he had seen *Hamlet* or *Othello* well performed without, in some sense or other, feeling his whole nature elevated and strengthened, and if not spiritualized, at any rate the waters had been wholesome that he had drunk at"! What! to put profligacy, and jealousy, foul murders and suicide to be acted deliberately, and then told that God's servants may aid and abet it by their presence as there is nothing wrong, when the Holy Ghost solemnly declares that they who do such things shall not inherit the kingdom of God! And are God's saints to take pleasure in seeing things acted, which, when done in reality, end in everlasting destruction? God forbid! Are not Solomon's words, "fools make a mock of sin," applicable to such actors?

As to the idea of the theatre "not being a wrong place if the skirts of the ballet dancers were a little longer," I would ask, Is the theatre a right place for those redeemed with the precious blood of Christ? Is it a right place for those to whom the Holy Spirit, speaking through the apostle, says, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness?" or, as James tell us, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is an enemy of God." Is it a right or wrong place for those to whom it is written, "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"? Surely our Master's chariot wheels are looming in the distance; He is near, very near. May all His saints be watching for Him, listening for His shout! May they treasure up in their hearts His warning words, "Behold I come as a thief, blessed is he that watcheth and keepeth his garments," and may their prayer be that they may not be ashamed before Him at His coming!

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

"Put on the whole armor."

The time has come for the fulfilment of the prophecy of Joel: "I will pour out my Spirit on all flesh." It is the privilege of every child of God to be filled with the power of our Almighty God. Feeble as we may be, infinite Love has promised it. God has called you out from the world, and heaven and your unconverted friends expect more of you than you are aware of. God, knowing our poverty and helplessness, has provided an armor for us to put on. No battle, no victory. The soldier doesn't care how severe the battle may be, if victory is perched upon his banner. Let us go where God may lead us, ever contemplating victory.

In the account given of the Pentecost, both in the preparation for it and in its results, we have a charter given for the conversion of the world in a short time. The church must put on the whole armor if she would conquer. There is no use of going to war without weapons, especially when the enemy has strong weapons, if we merely rely on human power. If we are not prepared, as a church, to put on the baptism of the Holy Ghost, everything else will fail.

God's power to work *through* us is limited by His power to work *in* us; and His power to work in us is limited by our faith. God may works in us according to our willingness. A child may be ever so bright, but if it refuses to receive instruction, he will never be wise.

It is easy above all things to believe and accept. Put off and put on! for we must put off the old man before we can put on the new. It is true that we need to put on the whole armor of God, in order that we may stand against the wiles of the devil, and principalities and powers, but Paul assures us that neither principalities nor powers, nor any creature, shall be able to separate us from the love of God. We need not fear our enemies, but trust in God and let Him use us.

When we have the whole armor of God on, there will be no room for any of our own.

Caleb and Joshua returned with a goodly report of the land, notwithstanding the ten had brought an adverse one; and it was a great thing for them to stand up before 600,000 men and dare to say it was a goodly land. But the Lord upheld them, and did not allow the Israelites to stone them. Then the Lord said to Moses, "I will smite them and disinherit them; but I will make of thee a greater nation, and mightier than they." But Moses replied, "Nay, Lord, if Thou shouldst destroy this people, then other nations will say, The Lord was not able to bring this people into the land which He sware unto them." The glory of God was his first thought, and the children of Israel next, and because Moses spake, God pardoned. Let us be so entirely consecrated to God that in all things we may heartily say, "Thine be the glory."

The Church presents the greatest sight that any army ever presented; more than one-half of this army are spiritual invalids. Before a soldier was allowed to enter the Union army, he had to be examined, and none were received unless pronounced sound and well; but how is it with our Churches? The many acknowledge they are sick, and some will not even believe they can be well. Straight through the Old and New Testaments comes the inspired word, Be strong!—strong in the Lord and in the power of His might.—(*Zion's Herald.*)

SUBSTITUTING MARY FOR GOD.

An interesting correspondence has been published in England between the Rev. Mr. Forsaith, of the Congregational church, the Roman Catholic Dr. Newman, and the well known Dr. Cumming. The last-named having been reported as saying, in a discourse on a recent Sunday, that "the Pope, cardinals, prelates, and other officials of the Roman Catholic Church had just issued an order withdrawing the word 'Father' from the Lord's Prayer, and substituting the word 'Mary,'" the remark was quoted at a Bible Society meeting by Mr. Forsaith, and afterwards communicated to Dr. Newman, with the request that he would state whether such a change had really been made. Dr. Newman replied that the statement, if made as reported, was "simply untrue, and a gross calumny." He then says:

'Equally false is the statement that "the Roman Catholic Church has expunged the word 'God' from all the Psalms wherein it occurs, and has substituted for it the word 'Mary.'" To refute this, it is only necessary to go to a Catholic book-shop, and there to consult our Bibles, Psalters, Service Books, and manuals of devotion.

'Gross as this second slander is, I think it has risen as follows: Some of our devotional writers have imitated, or as Protestants would call it, parodied some of the Psalms, &c., in the Blessed Virgin's honor, such as "O come, let us sing to Mary." English taste is severe, and Englishmen will consider such devotions to be in very bad taste—and many will be shocked at them. I do not like them myself—no Catholic is obliged to use them; I doubt whether any one does. I do not know where to find them if I wished; but they are not a "*substitution* of the word Mary" and "an *expunging* of the word God." As well might you say that Pope's famous imitation in English of Virgil's 4th Eclogue is an "expunging" of Virgil's Latin. The Psalms stand in our Bibles in their old authentic text as they ever did, and without taking from the Supreme God his incommunicable honor, just as if these adaptations did not exist.'

This reply drew from Dr. Cumming a denial that he had used the precise language attributed to him; but he proceeded to say that he had in his possession a copy of the Lord's Prayer addressed to the Virgin Mary, which he had purchased in Paris, observing also that it was one among many. That such Mariolatry is not, however, an isolated case, he goes on to show by a reference to the writings of St. Bonaventure, in which the Psalms and the *Te Deum* are addressed to Mary:

'Bonaventure gives a new version of the Psalms, Psalm 1st, "Blessed is the man that cherishes thy name, O Virgin Mary," and so on. Psalm 6th, "O, Lady, permit me not to be delivered over to the fury of God." Psalm 7th, "O Lady, I have hoped in thee; deliver my soul from mine enemies." These lines are merely a few fragments from the Psalms. The *Te Deum* is also given as follows: "We praise thee O Mother of God; we acknowledge thee to be the Virgin. All the earth doth worship thee, the Spouse of the Eternal." "Holy, Holy, Holy Mary, Mother of God, Mother and Virgin." The Creed is as follows: "Whoever will be saved should, before all things, have a firm faith about the Virgin Mary." The Litany is as follows: "From all evil deliver us, O Lady. From the anger and indignation of God, deliver us, O Lady,"' &c., &c.

He has also, he continues, the "Glories of Mary" from the Italian of Alphonsus Liguori, the translation of which was approved by the late Cardinal Wiseman, and cordially recommended to the faithful. The book closes with these words:

"O our Lady, our Mediatrix, our Advocate, reconcile us with thy Son. Grant by the grace which thou didst find, and by that mercy to which thou didst give birth, that he who through thee deigned to become a partaker of our infirmity and misery, may also through thy intercession make us the partakers of his happiness and glory."

These statements of Dr. Cumming were forwarded by Mr. Forsaith to Dr. Newman. In acknowledging the receipt of them, Dr. Newman is forced to admit that *some extravagances* are practised by enthusiastic Catholics in their devotions to the Virgin Mary, but excuses it on the ground that his Church, while permitting no private judgment in matters of faith, allows her children great latitude in the matter of devotions. For himself, he adds, "Taking advantage of her tolerance, I will say that I never should use those imitations of Psalms, &c., myself, nor do I think they are commonly used." In regard to the worship of Mary, Dr. Newman remarks in conclusion:

"No Catholic, educated or not, conceives the worship paid to the blessed Virgin as like that supreme adoration which we pay to God. If you knew our devotional writers well, you would find that those who are most eloquent and fervent in the devotion to her, are still more remarkable for their love and profound adoration towards her Son, as the sole Lord and Saviour, the One Anointing Sacrifice, the source of all grace, the true Light and Life of men."

It will be difficult for most Protestants, educated or not, to conceive wherein the difference in worship consists, when the language used is precisely that which expresses the profoundest adoration of the human heart, and much of which, in the inspired Scriptures, from which it is copied, is addressed to Jehovah himself. Something more than assertion is necessary to disprove the charge that Romanism is tending more and more to the worship and exaltation of Mary in place of Christ, the world's Redeemer and King.—*Examiner and Chronicle.*

REMARKABLE CONVERSION OF COLONEL E. W. ANDREWS.

BY REV. E. P. HAMMOND.

At one of the morning meetings in Washington last winter, as I was passing down the aisle in the inquiry-meeting, I observed a fine-appearing gentleman, who seemed deeply interested in the exercises. I said to him, "My dear sir, allow me to ask if you are a Christian?" With deep emotion he shook his head and replied, "I am sorry to say I am not." I learned afterwards from him that he and a Representative from Congress had an engagement that same evening to attend the theatre, but he wrote an excuse to his friend and was found that evening among the crowd of listeners in Dr. Rankin's church. He says that he felt an undefinable interest which continued to increase from meeting to meeting, as he followed them up, until he came to realize that he was arrested and held under the most pungent conviction of sin against God. He felt that considering the almost unexampled religious privileges with which he had been favored, he was of sinners the most sinful.

For a quarter of a century or more he had lived without God in all his thoughts. As he often afterwards said, in relating his experience to large audi-

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ences, "I felt that I had crucified the Son of God afresh, and was in unutterable agony for days and nights together, but mercy in answer to prayer came at last, and peace, like a river, flowed into my soul." When he became possessed of this blessed experience, and first arose in one of the meetings to relate it, he was so overcome by emotion that his attempted utterances were almost inaudible. At the next meeting he was enabled to relate, with pathos and power, his experience. The great audiences he addressed were frequently bathed in tears. He afterwards went with me to Baltimore and spoke to several thousand people, many of whom had known him when he was in that same city the commandant at Fort McHenry—a most popular officer. None could fail to observe that he possessed a perfect command of language, and that he deeply felt every word he uttered. The following is an authentic history of his eventful life. As he is now the pastor of Bowdoin Square Church in Boston, it will be read with interest:

Col. (now Rev.) E. W. Andrews was a son of a godly minister, and was born in a town adjoining Litchfield, Conn. He has five or six brothers, who occupy high positions in the religious and literary world. Having graduated in the Litchfield Law School, he entered into partnership with the Hon. Truman Smith, who now, at the age of seventy-five years, is held in high veneration. Though successful as a lawyer, he finally entered the ministry, at the earnest request of the late Governor John Cotton Smith. He finally became pastor of the Broadway Tabernacle, New York city, in the year 1840. That edifice, capable of holding three or four thousand, was, I am told, crowded with attentive listeners. Several years afterward he became pastor of one of the largest churches in Troy, N. Y. Strange to say, he became convinced that he had never been converted, though in early life he had professed a change of heart. In the city of New York, therefore, he opened a law office, and became an eminent advocate at the bar, especially at the trial of criminal cases. When the war broke out, he entered the service. At its close, he returned to the practice of law, in which he continued up to the time of his conversion in Washington.

We often had long talks together with regard to the Lord's will concerning the profession he should follow. I repeatedly urged him to give himself up entirely to the Lord's work. All last summer, in connection with the revival in Washington, he continued to labor, as opportunities offered, in seeking to win souls to Christ.

A delegation waited upon General Grant and secured from him an order on the Navy Department for some large sails with which to construct a gospel tent. In this tent, holding about twelve hundred, Col. Andrews delivered most powerful addresses, under which many were pricked to their hearts, and led to Christ.

Not long since, my heart was rejoiced to find that he had been ordained a minister of the gospel in old Bowdoin Square Church, in Boston. While on my way to Newburyport the other day, I fell in with an old friend of Mr. Andrews, who said he had heard him speak to crowded audiences in the old Broadway Tabernacle, New York, thirty years ago, and he rejoiced that he would hear him preach the gospel soon, in Boston. If his father, who was for many years an intimate associate of Dr. Lyman Beecher, is permitted to look down upon the scenes of earth, how his heart must rejoice that his prayer in behalf of his son are now answered, and that he is preaching the everlasting gospel.—(*Advance.*)

TELEGRAPHIC NEWS.

Cape Town, March 13th: The annexation of the Transvaal State to British territory is expected, and the 13th Regiment of foot has been ordered forom Natal to Newcastle (South Africa).

Washington, 28th: President Hays has sent a commission to Louisiana, and invited the rival Governors of the State of South Carolina to come to Washington and settle their disputes.

London, 29th: H. R. H. the Prince of Wales is recovering from the indisposition which has delayed his departure for the Mediterranean.—At the Cabinet Council which was held yesterday, it was unanimously resolved to continue the negotiations with Russia in respect to her Protocol. The press are not sanguine as to the result.—At a Cabinet Council which was held to-day it was resolved to favourably consider the counter proposals made by Russia and sign the Protocol, but on the understanding that England would regard it as not binding in case of the the failure on the part of Russia to demobilise her army.

Constantinople, 29th: The Turkish Chamber of Deputies, yesterday at their sitting, in discussing the address in reply to the speech from the Throne, unanimously repudiated the idea of foreign intervention in the internal affairs of the Porte.

Rome, 29th: The Pontifical Secretary of State, in a despatch dated 21st March to the Papal representatives abroad, maintains the justice of the charges made by the Pope against the Italian Government in his allocation at the Consistory held at the Vatican on the 20th instant.

London, 30th: Mr. A. H. Layard British Minister at Madrid, has been temporarily appointed to act for Sir H. Elliott as British ambassador at Constantinople.—The *Morning Post* states that England will shortly sign the Russian Protocol on the basis of a simultaneous disarmament by Russia.

Constantinople, 30th: The Turkish deputies have voted the Address in reply to the speech from the Throne. The Address opposes the territorial claims made on the Porte, and approves the rejection of the proposals for reforms made by the Powers at the Conference.

London, April 1st: The Russian Protocol was signed by the English Government yesterday afternoon. This, it is thought, will revive the prospect of an agreement being arrived at between the Porte and Montenegro.

Constantinople, 1st: The special delegates from Montenegro have postponed their departure, which was fixed for Saturday last.

London, 2nd: The Protocol, as amended by Russia, was signed at the Foreign Office on Saturday by Lord Derby on behalf of England, by Count Menabrea, the Italian ambassador, Count Schouvaloff for Russia, Count Munster for Germany, Le Marquis d'Harcourt for France, and by Count Beust, the ambassador Austro-Hungry.—Lord Derby declared that the validity of the Protocol was entirely dependent on the conclusion of a treaty of peace between Turkey and Montenegro, and the disarming of Russia and Turkey.—Count Schouvaloff declared that Russia consents to demobilize her forces and to receive an envoy from the Porte to negotiate for a mutual disarmament, provided peace is concluded between Turkey and Montenegro, and that Turkey is disposed to disarm and manifests an earnest wish to execute internal reforms.—The *Times* and the ministerial journals of today, in discussing the above subject, approve of the action of Government, but dwell upon the uncertainty which surrounds the question. Everything, they say, depends on the sincerity of Russia. The *Daily News* writes of the proceeding in a spirit of ridicule.—The revenue for the year amounts to £78,565,036.

Berlin, 3rd: His Excellency Prince Bismarck has tendered his resignation as Chancellor of the German Empire. The Emperor William has refused to accept it, but has granted him prolonged leave of absence from his duties.—The resignation is attributed to a dispute with General von Stosch (Minister of Marine), who has also tendered his resignation, which the Emperor refuses to accept.

4th: It is semi-officially denied that Prince Bismarck has resigned, but that overwork has caused his temporary retirement.

Constantinople, 4th: It is rumoured that the Porte will send a note to the Powers who signed the Protocol, treating it as assailing the dignity of the Ottoman empire.

London, 4th: H. R. H. the Princess of Wales has started for the Mediterranean, and will be followed by the Prince, on Tuesday next. General Alexander Edwards has been appointed colonel of the 2nd Regiment (Queen's Royals). The *Semi-Official Provincial Correspondenz* of Berlin states that Prince Bismarck will be relieved of the direction of the foreign and internal affairs of the empire. The Indian troopship Malabar arrived at Portsmouth to-day, from Bombay.

Washington, 4th: President Hays has issued orders for the withdrawal of the troops from the Carolina State House.

PASSENGERS SAILED.

Per Str. *Persia*, 31st:

For Genoa.—Mr A F Schlunk Mrs Schlunk and two infants, Rev Henry Pope, Mrs Pope, Dr J Hutchinson, Mr H B Bockett, Captain F Barrow, Rev D Didlaukies, Mrs J B Richey, one child and one infant, Mr R W Kirby, Col C C Minchin, Capt F R Houstoun, Mrs Houstoun, one child and two infants, Lieut-Col Haig, Mrs Lambert, and Mrs Black and one infant.

For Naples.—Rev H C Squires, Rev R A Squires, and Mr F Jefferson.

For Suez.—Signorin Sarah Skinderoghlon and Signorin Brigette Skinderoghlon.

Per Str. *Sumatra*, April 1st:

For Genoa.—Mr. W. Probyn, Mrs. Probyn and one child, Major F. W. Boileau, Mrs Boileau, three children and two infants, Mrs Lily Young and one infant, Mr Upton, Mr P T Large and one friend, Lieut J Montgomery, Mrs Montgomery and one infant, Col A G Forsyth, Mrs Forsyth Dr Bloomfield, Mrs Bloomfield, Col R Johnstone, Mrs Johnstone, Mrs Bocquet and two children, Mrs P Micheas and one child, Col A P Etheridge, Surg-Major McKellar, Surg Major Doyle, Mr Mira, Mr Martin Cama, Mr Miguel Puig, Mr H L Johnson, Rev A Laiter, Mr Micheas and Mr W Gillam.

For Port Said,—Lieut Genl Lord Mark Kerr,

Per P. and O. Str. *Pera*, 2nd:

For Southampton—Mr W Sayers, Mr G T W Wright, Mr. G Wright, Mr Bond and infant and Mr Scoble.

For Brindisi.—Col. Allardyce, Mr George Whitelay, Mr E Vincent, Mr M O Clark, Mr C P Cooper, Miss Inglis and Mr A B Sutherland.

For Venice.—General Walker, R E, Two Missess Young, Mr and Mrs Spencer, Mr E Dalgliesh, Mr W Halford, Mr F Cargill, Miss Cargill, Mr C T Meili, Col. Ralph Young, R E, Mr H Prince, Lieut C H P Christie, and Mr Butcher.

For Suez.—A gentleman, and Major F C Probart,

For Aden.—Mr Newville and Mr A Muirhead.

Per Str. *Childwall Hall*, 5th, for Liverpool:

—Capt. and Mrs Madden and four children, Mr and Mrs Jacob and three children, Mrs Mosse, infant and ayah, Mr and Mrs Fraser, Mrs Davies, two children, and ayah, Col and Mrs Bull Acton and two children, Rev and Mrs J Erhardt, Master Erhardt, Surgeon Major and Mrs Etson, two children and European nurse, Mr and Mrs Henslowe, two children, infant and ayah, Surgeon Major and Mrs Richardson, four children and ayah.

PASSENGERS ARRIVED.

Per Str. *Europa*, 31st, from Liverpool:

—Captain Cowie, Captain Cummins, Mr King, Dr [illegible] son and infant, Mr Bickers, Mrs Hill and infant, Mr [illegible] three Misses and Master Colewo[illegible]rth, and Mr O[illegible]born.

Per P. and O. Str. *Malwa*, 4th:

From Southampton.—Two Miss Rothneys, Capt [illegible] Beecheroft, Capt Loch Mr Weaver Mr and Mrs Geary Mr [illegible] Ready Mr Harding and Mr Rainsdow.

From Venice.—Col Hughes Mr and Mrs Coghlan.

From Brindisi.—Major and Mrs Bird Capt and Mrs [illegible] J Maclean Col E A Foord Mr Brock Mr F de A Vincent, [illegible] Mr and Mrs Harding Mr E Fogg,

From Aden,—Mr Barker Mr and Mrs Lamb.

Domestic Occurrences.

MARRIAGE.

BLANC—POWELL—April 3rd, at St Thomas's Cathedral, Bombay, by the Rev. Ward Maule, LL.D, Surgeon Major Henri Jules Blanc, M D, M.R.C.P., Senior Surgeon J. J Hospital, to Stella, second daughter of E. B. Powell, Esq., C.S.I., late Director of Public Instruction, Madras.

DEATHS.

GUMPERT—March 15th, at Vienna (Austria), after a severe illness Mr C. A Gumpert, aged 47 years.

HARRISON—April 5th, at Mazagon, of Marasmus, Louisa Caroline, daughter of Mr. and Mrs. R. Harrison, aged 2 years 5 months and 25 days.

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